

Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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From the New York Observer.

WIRT'S LETTER TO A STUDENT.

In the Southern Literary Messenger, published at Richmond, Va. we find the following letter of Mr. Wirt to a law student. The origin of the letter is thus described by the editor of the Messenger:—"A young gentleman who is about to leave the walls of a university, and looks to the law as his profession, who is not related to or connected with Mr. Wirt, nor even acquainted with him, and knows him only as an ornament to his profession and his country, is induced by the high estimate he has formed of his character, and the great confidence that might be reposed in any advice that he would give, to ask at his hands some instruction as to the course of study best to be pursued." We give the letter entire.

Baltimore, Dec. 20, 1833.

My Dear Sir:—Your letter, dated "University of —," Dec. 12," was received yesterday morning—and although it finds me extremely busy in preparing for the supreme court of the United States, I am so much pleased with its spirit, that I cannot reconcile it to myself to let it pass unanswered. If I were ever so well qualified to advise you, to which I do not pretend, but little could be done by a single letter, and I have not time for more. Knowing nothing of the peculiarities of your mental character, I can give no advice adapted to your peculiar case. I am persuaded that education may be so directed by a sagacious and skilful teacher, as to prune and repress those faculties of the pupil which are too prone to luxuriance, and to train and invigorate those which are disproportionately weak or slow; so as to create a just balance among the powers, and enable the mind to act with the highest effect of which it is capable.—But it requires a previous acquaintance with the student, to ascertain the natural condition of his various powers, in order to know which requires the spur and which the rein. In some minds imagination overpowers and smothers all the other faculties; in others, reason, like a sturdy oak, throws all the rest into a sickly shade. Some men have a morbid passion for the study of poetry—others, of mathematics, &c. &c. All this may be corrected by discipline, so far as it may be judicious to correct it. But the physician must understand the disease, and become acquainted with all the idiosyncracies of the patient before he can prescribe. I have no advantage of this kind with regard to you; and to prescribe by conjecture would require me to conjecture every possible case that may be yours, and to prescribe for each, which would call for a ponderous volume instead of a letter. I believe that in all sound minds the germs of all the faculties exist, and may by skilful management be wooed into expansion; but they exist naturally in different degrees of health and strength, and, as this matter is generally left to the impulses of nature in each individual, the healthiest and strongest germs get the start—give impulse and direction to the efforts of each mind—stamp its character and shape its destiny. As education, therefore, now stands among us, each man must be his own preceptor in this respect, and, by turning his eyes upon himself, and deservingly the comparative action of his own powers, discover which of them requires more tone, which, if any, less. We must take care, however, not to make an erroneous estimate of the relative value of the faculties, and thus commit the sad mistake of cultivating the showy at the expense of the solid. With these preliminary remarks, by way of explaining why I cannot be more particular in regard to your case, permit me, instead of chalking out a course of study by furnishing you with lists of books and the order in which they should be read, (and no list of books and course of study would be equally proper for all minds,) to close this letter with a few general remarks.

If your spirit be as stout and as pure as your letter indicates, you require little advice beyond that which you will find within the walls of your university. A

brave and pure spirit is more than "half the battle," not only in preparing for life, but in all its conflicts. Take it for granted that there is no excellence without great labor. No mere aspirations for eminence, however ardent, will do the business.—Wishing, and sighing, and imagining, and dreaming of greatness, will never make you great. If you would get to the mountain's top on which the temple of fame stands, it will not do to stand still, looking, admiring, and wishing you were there. You must gird up your loins, and go to work with all the indomitable energy of Hannibal scaling the Alps. Laborious study, and diligent observation of the world, are both indispensable to the attainment of eminence. By the former, you must make yourself master of all that is known of science and letters; by the latter, you must know man, at large, and particularly the character and genius of your own countrymen. You must cultivate assiduously the habits of reading, thinking, and observing. Understand your own language grammatically, critically, thoroughly; learn its origin, or rather its various origins, which you may learn from Johnson's and Webster's prefaces to their large dictionaries.—Learn all that is delicate and beautiful, as well as strong, in the language, and master all its stores of opulence. You will find a rich mine of instruction in the splendid language of Burke. His diction is frequently magnificent; sometimes too gorgeous, I think, for a chaste and correct taste; but he will show you all the wealth of your language. You must, by ardent study and practice, acquire for yourself a mastery of the language, and be able both to speak and to write it, promptly, easily, elegantly, and with that variety of style which different subjects, different hearers, and different readers are continually requiring. You must have such a command of it as to be able to adapt yourself, with intuitive quickness and ease, to every situation in which you may chance to be placed—and you will find no great difficulty in this, if you have the copia verborum and a correct taste. With this study of the language you must take care to unite the habits already mentioned—the diligent observation of all that is passing around you; and active, close, and useful thinking. If you have access to Franklin's works, read them carefully, particularly his third volume, and you will know what I mean by the habits of observing and thinking. We cannot all be Franklins; it is true; but by imitating his mental habits and unwearied industry, we may reach an eminence we should never otherwise attain. Nor would he have been the Franklin he was, if he had permitted himself to be discouraged by the reflection that we cannot all be Newtons. It is our business to make the most of our own talents and opportunities, and, instead of discouraging ourselves by comparisons and impossibilities, to believe all things imaginary possible, as, indeed, almost all things are, to a spirit bravely and firmly resolved. Franklin was a fine model of a practical man, as contradistinguished from a visionary theorist, as men of genius are very apt to be. He was great in that greatest of all good qualities, sound, strong, common sense. A mere book worm is a miserable driveller; and a mere genius, a thing of gossamer, fit only for the winds to sport with. Direct your intellectual efforts, principally, to the cultivation of the strong masculine qualities of the mind. Learn (I repeat it) to think—think deeply, comprehensively, powerfully—and learn the simple, nervous language which is appropriate to that kind of thinking. Read the legal and political arguments of Chief Justice Marshall, and those of Alexander Hamilton, which are coming out. Read them, study them; and observe with what an omnipotent sweep of thought they range over the whole field of every subject they take in hand—and that with a scythe so ample, and so keen, that not a straw is left standing behind them. Brace yourself up to these great efforts. Strike for this giant character of mind, and leave prettiness and frivolity for triflers. There is nothing in your letter that suggests the necessity of this admonition; I make it merely with reference to that tendency to efflorescence which I have occasionally heard charged to southern genius. It is perfectly consistent with the Herculean habits of thinking, to be a laborious student, and to know all that books can teach. This extensive acquisition is necessary not only to teach you how far science is advanced in every direction, and where the terra incognita begins, into which genius is to direct its future discoveries, but to teach you also the strength and the weakness of the human intellect—how far it is permitted us to go, and where the penetration of man is forced, by its own impotence and the nature of the subject, to give up the pursuit;—and when you have mastered all the past conquests of science, you will understand what Socrates meant by saying, that he knew only enough to be sure that he knew nothing; nothing compared with that illimitable tract that lies beyond the reach of our

faculties. You must never be satisfied with the surface of things; probe them to the bottom, and let nothing go till you understand it as thoroughly as your powers will enable you. Seize the moment of excited curiosity on any subject to solve your doubts; for if you let it pass, the desire may never return, and you may remain in ignorance. The habits which I have been recommending are not merely for college, but for life. Franklin's habit of constant and deep excogitation clung to him to his latest hour. Form these habits now; learn all that may be learned at your university, and bring all your acquisitions and your habit to the study of the law, which you say is to be your profession;—and when you come to this study, come resolved to master it—not to play in its shallows, but to sound all its depths.—There is no knowing what a mind, greatly and firmly resolved, may achieve in this department of science, as well as every other. Resolve to be the first lawyer of the age, in the depth, extent, variety, and accuracy of your legal learning. Master the science of pleading—master Coke upon Littleton—and Coke's and Plowden's Reports—master Fearn on Contingent Remainders and Executory Devises, till you can sport and play familiarly with its most subtle distinctions. Lay your foundation deep, and broad, and strong, and you will find the superstructure comparatively light work. It is not by shrinking from the difficult parts of the science but by courting them, grappling with them, and overcoming them, that a man rises to professional greatness. There is a great deal of law learning that is dry, dark, cold, revolting—but it is an old feudal castle, in perfect preservation, which the legal architect, who aspires to the first honors of his profession, will delight to explore, and learn all the uses to which the various parts used to be put; and he will the better understand, enjoy, and relish the progressive improvements of the science in modern times. You must be a master in every branch of the science that belongs to your profession—the law of nature and of nations, the civil law, the law merchant, the maritime law, &c. the chart and outline of all which you will see in Blackstone's Commentaries. Thus covered with the panoply of professional learning, a master of the pleadings, practice, and cases, and, at the same time, a great constitutional and philosophical lawyer, you must keep way also with the march of general science. Do you think this requiring too much? Look at Brougham, and see what man can do if well armed and well resolved. With a load of professional duties that would, of themselves, have been appalling to most of our countrymen, he stood nevertheless at the head of his party in the House of Commons, and at the same time, set in motion and superintended various primary schools and various periodical works, the most instructive and useful that ever issued from the British press, to which he furnished, with his own pen, some of the most masterly contributions, and yet found time, not only to keep pace with the arts and sciences, but to keep at the head of those whose peculiar and exclusive occupations these arts and sciences were. There is a model of industry and usefulness worthy of all your emulation. You must, indeed, be a great lawyer but it will not do to be a mere lawyer—more especially as you are very properly turning your mind, also to the political service of your country, and to the study and practice of eloquence. You must, therefore, be a political lawyer and historian; thoroughly versed in the constitution and laws of your country, and fully acquainted with all its statistics, and the history of all the leading measures which have distinguished the several administrations. You must study the debates in Congress, and observe what have been the actual effects upon the country of the various measures that have been most strenuously contested in their origin. You must be a master of the science of political economy, and, especially, of *financiering*, of which so few of our young countrymen know anything. The habit of observing all that is passing, and thinking closely and deeply upon them, demands pre-eminently an attention to the political course of your country. But it is time to close this letter. You ask for instructions adapted to improvement in eloquence.—This is a subject for a treatise, not for a letter. Cicero, however, has summed up the whole art in a few words—it is, "apte—distincte—ornate—discre"—to speak to the purpose—to speak clearly and distinctly—to speak gracefully—to be able to speak to the purpose, you must understand your subject and all that belongs to it;—and then your thoughts and method must be clear in themselves and clearly and distinctly enunciated:—and, lastly, your voice, style, delivery, and gesture, must be graceful and delightfully impressive. In relation to this subject, I would strenuously advise you to two things:—Compose much

and often, and carefully, with reference to this same rule of apte, distincte, ornate, and let your conversation have reference to the same objects. I do not mean that you should be elaborate and formal in your ordinary conversation. Let it be perfectly simple and natural, but always in good time, (to speak as the musician,) and well enunciated.

With regard to the style of eloquence that you shall adopt, that must depend very much on your own taste and genius. You are not disposed, I presume, to be an humble imitator of any man? If you are, you may bid farewell to the hope of eminence in this walk. None are mere imitators to whom nature has given original powers. The ape alone is content with mere imitations. If nature has bestowed such a portion of the spirit of oratory as can advance you to a high rank in this walk, your manner will be your own. In what style of eloquence you are best fitted to excel, you yourself, if destined to excellence, are the best judge. I can only tell you that the florid and Asiatic style is not the taste of the age. The strong, and even, the rugged and abrupt, are far more successful. Bold propositions, boldly and briefly expressed—pithy sentences—nervous common sense—strong phrases, the *felicitate audax* both in language and conception—well compacted periods—sudden and strong masses of light—an apt adage in English or Latin—a keen sarcasm—a merciless personality—a mortal thrust—these are the beauties and deformities that now make a speaker the most interesting. A gentleman and a Christian will conform to the reigning taste so far only as principles and habits of decorum will permit. The florid and Asiatic was never a good style for a European or an American taste. We require that a man should speak to the purpose and come to the point—that he should instruct and convince. To do this, his mind must move with great strength and power; reason should be manifestly his master faculty—argument should predominate throughout; but these great points secured, wit and fancy may cast their lights around his path, provided the wit be courteous as well as brilliant and the fancy chaste and modest. But they must be kept well in the background, for they are dangerous allies; and a man had better be without them than to show them in front, or to show them too often.

But I am wearying you, my dear sir, as well as myself. If these few imperfect hints, on subjects so extended and diversified, can be of any service to you, I shall be gratified. They may, at least convince you that your letter has interested me in your behalf, and that I shall be happy to hear of your future fame and prosperity. I offer you my respects and tender the compliments of the season.

WM. WIRT.

UNIVERSALISM DISCUSSED.

From the Christian Messenger.

To Mr. Ezra Stiles Ely.

Philadelphia, March 13, 1835.

Dear Sir—I find on examination that as many letters of argumentation have appeared on your side the controversy as on mine. Your last, and it would seem final, communication is not of a controversial character, yet it demands a reply—to the publication of which I think I am entitled. I desire to assure you, however, that I care little about having the last word, so long as I can be satisfied, as I am at present, that I have had the last argument.

I regret exceedingly that you have determined to "desist from all further regular correspondence." I have enjoyed not a little satisfaction in knowing that the readers of *The Philadelphian* were in a fair way of becoming measurably acquainted with the doctrine of Universalism. I have even been sometimes encouraged to hope that my learned and respected correspondent would himself be brought to a knowledge of the truth, and become an advocate of the faith he has vainly attempted to destroy. And my regret in being certified that the discussion on your part is closed, is increased by the consideration, that neither you nor your readers have yet had more than a glimpse of the scriptural arguments in proof of the final holiness and happiness of all mankind. The few passages by me introduced and commented upon in this discussion, were only specimens of the precious testimonies of Holy Writ. The treasury is full. The riches of Christ are unsearchable. Most fervently do I desire to direct your attention to the height, and length, and depth, and breadth of the love of Christ which passeth knowledge, that you might be filled with all the fullness of God!

It appears to me that your contemplated absence of two months is not a sufficient excuse for discontinuing the discussion in its present condition. In endeavoring to establish the doctrine of endless punishment, you have cited a multitude of passages; and to your arguments thereupon I have given respect-

ful and serious attention. And it does not seem to comport with received ideas of equity between man and man, that I should be debarred the privilege (not to say the right) of appearing in the columns of *The Philadelphian* in proclamation and defence of Universalism. Besides: your rejoinders would be faithfully and punctually copied into nine or ten Universalist papers, and in this way you would be more likely than in any other to reach the numerous believers of the doctrine, and peradventure deliver some of them from what you consider a most ruinous "device of the devil." You could not ask, you cannot conceive, a more favorable opportunity than is here presented, for exposing the falsity and the binding and hardening influence of Universalism. Were you to receive information that an island had been discovered, the thousands of whose inhabitants were going headlong to perdition, you would be among the first to present their deplorable case to the friends of missions. And were you to be assured that those inhabitants were not only willing but desirous to listen to the Gospel testimony as you understand it, you would insist upon the immediate selection of a suitable missionary. And yet, when thirty thousand Universalists are anxious to hear what you have to say on the passages I might cite in proof of the ultimate reconciliation of all things to God you plead a projected absence of two months as a sufficient excuse for discontinuing the discussion! Can it be possible that you fully realize the awful responsibility to which you so frequently refer? Are you sure that you could stand before the judge of quick and dead, and say, "I embraced every favorable opportunity to convert the Universalists from the error of their ways?" But I will not enlarge on this subject. Your own sense of religious obligation will haunt you with the reflection, that you have failed in the performance of your solemn duty as an anointed servant of the Most High God.

You conclude that I have the advantage of you on the score of politeness. You are right—and I feel happy in being enabled to inform you, that the advantage referred to is given to me by the doctrine I profess. You are my brother. As such I love you. I behold in you an heir of immortal blessedness. I confidently expect to meet you in a world of holiness, there to embrace you in the fullness of love divine. You and I will there behold the glories of the Lamb that was slain, and mingle our praises with the hallelujahs of the redeemed of the Lord. The thought is ineffably glorious and sublime! We have one Father and one Redeemer—and why should I treat you otherwise than as a brother?

I am sorry that you thought proper to say, in your closing letter, that you "have personally known but a very few Universalists who were persons of good moral character." I might say, with equal propriety, that I have personally known but a very few Presbyterians who were persons of good moral character. The truth is, your personal acquaintance with Universalists is as limited as is mine with the Presbyterians; and unbiassed readers will at once perceive the impropriety of implicitly denouncing an entire denomination of Christians, on the ground of a personal acquaintance with a few of its members. Beside: the question at issue has been, not what is the general moral character of either Universalists or Partialists, but "Does the Bible teach the doctrine of endless punishment?" I am sensible that Universalists are not a whit better than they ought to be; and I suppose that you might safely say as much of the Presbyterians. But when we are investigating a question pertaining to doctrinal truth, the topic of relative moral character is irrelevant to the point in debate.

I cordially unite in your expression of satisfaction that our controversy should close without any unfriendly personal litigation.

In closing this communication, I desire to mention that I propose to continue this discussion in a series of letters addressed to you, as heretofore. My object in so doing is, to present my Scriptural arguments in proof of the final holiness and happiness of all mankind. I am perfectly satisfied that the arguments to be thus adduced, will be of an incontrovertible character; and this consideration gives some encouragement to hope that you will yet be induced to take up the cross, and become an efficient advocate of "the faith once delivered to the saints." Affectionately Yours,

ABEL C. THOMAS.

The desire of pleasing is at least half the art of doing it; the rest depends only upon the manner which attention, observation, and frequenting good company, will teach.

Gentleness of manners, with firmness of mind, is a short, but full description of human perfection, on this side of religious and moral duties, which they adorn and support.

CHRISTIAN INTELLIGENCER.

—And truth diffuse her radiance from the Press.

GARDNER, APRIL 3, 1835.

RATHER HUMILIATING.

The Rev. D. Copeland, a Methodist preacher in one of the circuits in the western part of this State, in a communication to the Wesleyan Journal of last week, thus confesses the want of qualifications and of success in contending against "error," as he calls it, which pertain to the Methodist clergy.

"Brethren, you grieve me for the Lord, and his cause sake. How often my heart bleeds while I see the want of qualifications there is in us. The world is wiser than we are. With what little skill and success do we meet the errors of the times."

This man is doubtless qualified to call in question the qualifications of his brethren in the ministry, and to "grieve" on account of their ignorance; especially as his own communication abounds in gross violations of grammar. The reason why the Methodists in general are so poorly qualified for their work, may easily be found in their doctrine of *special calls* to the ministry, whereby any ignorant and excited convert gets possessed of the notion that God has called him to go forth and teach mankind; and his *experience* is received as the *evidence* of the fact, whereby he must go—ignorant as he is, to the disgrace of his cause and of himself. Of late, attempts have been made by the Methodist ministers, to get up amongst them "Lyceums" for mutual improvement; and the neglect to attend to these means of qualification, forms the burden of Mr. Copeland's complaint in the article alluded to.

VISITS.

Br. J. G. Adams of the Concord "Star in the East," writes us that he proposes to visit Maine in June next, and make it in his way to attend the Maine Convention in Bowdoinham. We shall hold him to this promise, hereby recorded; and hope that others of our western brethren will accompany him hither. By the way, we perceive that Thomas the Evangelist of Philadelphia, writes to Br. Whittemore that he designs to visit New England in August next, and attend the meeting of the Rockingham Association in New Hampshire. We move to amend, by striking out "August" and inserting *June*, also, by striking out "Rockingham Association," and inserting *Maine Convention*. Not that we would deprive our New Hampshire brethren of the pleasure of Br. T.'s company; for being here in June, he may remain till August doing great good in the mean time in all the region round about. A thousand voices on every side of the House second this motion; and the question is on so amending. It is now in order for Br. T. to speak on the subject.

NEW SOCIETIES.

We are indebted to the Trumpet for an account of the organization of a Universalist Society in the town of Prospect, Me. It was formed on the 7th ult. Thirty-four male members subscribed to the Constitution, which expressly prohibits profane swearing and the habitual use of ardent spirits among the members. Elder Moses McFarland of Montville is engaged to preach to the brethren one fourth of the Sundays the ensuing year. The next meeting of the Society will take place on the 2d Saturday in June, when it is expected a still larger number of members will subscribe the Constitution than affixed their names to it at the first meeting. The officers for the current year are, H. Staples, Moderator; A. W. Pollard, Clerk; James Staples, Treasurer; Alexander Staples, T. S. Blanchard, Jr. and A. W. Pollard, Directors. By union and perseverance among the members, and under the ministrations of Br. McFarland, great advantages to the cause in that town and vicinity may be expected to result from this organization.

CATHOLIC INSTITUTIONS.

The Roman Catholics in the United States have no less than twenty three Colleges, Universities and other of the higher Seminaries, devoted to the cultivation of their faith. These Institutions are founded by the direction of the Pope of Rome, and are chiefly endowed and maintained by foreign wealth and influence. The Catholic power in this country, particularly in the southern and western States, is, we apprehend, much more formidable than protestants amongst us are generally aware; and this power in our midst finds constant and able allies in all the countries by which the United States are surrounded; as in Canada, Mexico, South America, &c. We know not which is the more dangerous to the republican institutions of this nation,—the Methodist Hierarchy, or the Catholic Establishments. Both are monarchical; but the latter may, in theory, be a little more despotic than the former.

RELIGIOUS MONARCHY.

The Wesleyan Journal has an editorial article on Church discipline, whereby the writer describes the two theories—the Congregational and Episcopal, the republican and the monarchical principles of Church government—the latter of which, of course he prefers. He says:—

"Some hold that the origin of the disciplinary power, like the civil power, is inherent in the people, and may be exercised by them, or be delegated to the pastor and officers of the Church in conjunction, and exercised by them, subject to the final approval of the Church [or people;] others believe that the power to teach and to rule are simultaneously conferred, and that he who is authorized to explain the precepts of the Gospel [that is, a preacher,] is also commissioned to enforce obedience to those precepts by scripture motives and measures. Nothing can be more plain than that in all those cases respecting which the scriptures give explicit directions—and they are not few—it is the pastor's duty to proceed accordingly, and what he thus 'binds on earth,' is doubtless 'bound in heaven.'"

That is to say, the Methodist clergy have, *jure divino*, the power to rule their people; and the cases are "not few" where it is their duty to "bind on earth," with the assurance that their binding is ratified in heaven for all eternity! This Methodist preacher claims for his Hierarchy, boldly, all which the Roman Catholic church ever claimed—the right to bind on earth and in heaven—a practice which has made the Pope most odious, and which should render the Methodist Bishoprick equally so.

PROGRESS OF A GOOD THING.

Taking the hint from the proceedings of the Universalist Young Men in Philadelphia and Boston, the young gentlemen of Marlboro', Mass. have organized an Institute, which will meet one evening in each week for mutual improvement in Religious Knowledge. Time spent in this manner, must be most usefully and profitably expended. We believe such Associations are eligible in most of our large towns and villages, and hope to see these laudable examples extensively followed.

[From the Christian Mirror.]

QUESTION.

In what light ought we to view the conduct of a Layman, who goes into the pulpit, takes a text, and officiates, in all respects, as a licensed preacher?

INQUIRY.

He ought to be viewed as an intruder; it is a violation of Gospel order, which, if countenanced by the churches, would involve them in evils of a most disastrous character. The importance of adhering to the general rules furnished as either by express precept, or by the example of the apostle, cannot easily be over-rated.

We are almost tempted to guess that the above Question was sent from this neighborhood, and had particular reference to a member of an autodox church in a town just above us, who, as we have heard, is very ambitious to appear in pulpits. If so, the whole is an unkind cut. But really, to us there does not appear any thing very anti-congregational in a Layman's talking from a passage of scripture, either in the desk or under it—or any where else. Congregationalism supposes the right in a church to elect its own teacher; and if it finds any one of its members apt to teach, we see nothing very criminal in their employing him to administer instruction.

INDEPENDENT MESSENGER.

This paper has been removed from Mendon to Boston and is now published, or rather printed, by Brewster & Co. In its mechanical appearance, it is considerably improved. The Messenger is a Universalist paper, devoted to the interest of that portion of our general brotherhood who have organized the "Massachusetts Association of Restorationists." We see no reason why it may not be a valuable co-worker in the cause of Universalism.

ANOTHER.

Burchard, the fanatic, has made another young man crazy belonging to Claremont, N. H. by his revival operations. His name is Ira McLaughlin. The Claremont "Impartialist" gives a particular account of this melancholy case. For the thousandth time we repeat the hitherto unanswered inquiry—*When was any person rendered insane by the preaching of Jesus Christ or his Apostles?* In all the history of their labors, can a single case of insanity be found to have resulted from their labors? Nay, in the experience of any one convert to christianity can an instance be produced where the person ever mentioned his fear of hell?

BUCKSFORT.

Our brethren in Bucksfort, Me. have made arrangements for the support of preaching a portion of the time, and have invited Br. Jacob K. Fulmer, of Dover, Me. to break to them the bread of life. He has accepted the invitation. Br. F. will leave Dover with a good name behind him. His removal appears to be sincerely regretted. His ministrations there were highly acceptable and useful. We trust he may do even more good in Bucksfort. There ought to be a Gospel Sentinel at the mouth of Penobscot river.

Br. Fulmer's letters, papers, &c., should hereafter be directed to Bucksfort.

DOVER, N. H.

The cause of Universalism is making encouraging progress in that important town. There is a large number of believers in the place, who have recently raised a liberal sum for the support of constant preaching, and invited Br. J. P. Atkinson of Meredith to administer to them the unsearchable riches of Christ. This Society has suffered by a ruse which has too often proved the bane of truth. Some eight years ago a Universalist Society was formed in the place, and whilst measures, which promised success, were in operation for the erection of a meeting house, the Unitarians commenced operation in the place, and by professing to Universalists to be of the "common faith" and holding out such inducements as that Unitarianism was more popular, and that by all going together for a Unitarian Society, something permanent and respectable might be done, they succeeded in putting a stop to the measures of the Universalist Society and bringing many of its friends into their support. This course proved, as it has always proved every where else, a death blow to Universalism. The new preacher was non-committal on doctrines—no Universalist could obtain from him any food for the soul; and after languishing for several years, they have now revived and are determined to do, what ought to have been done before, go on their own system for the enjoyment of their christian principles. We have known many instances where Universalists have been induced to aid Unitarian Societies on the plea that both Societies held to the same faith; but we never knew an instance where Unitarians, in turn, gave much aid to Universalist Societies. On the contrary we have known and heard of many cases, where Unitarians, who have been the most active and successful in obtaining the help of Universalists on the plea that they all held to the same doctrines passing Universalist meetings, when they had none of their own, to attend those of the rankest audobx stamp.

DEATH OF A CHILD.

Rev. J. R. Willis of Stafford, Con. communicates for the Trumpet two instances of happy death, which have recently come to his knowledge in his neighborhood. The first is the case of Mrs. Martha Field, wife of William Field, Esq., who died on the 27th February, aged 44. Her last hours were eminently characterized for that peace which resignation and hope are calculated to afford. The case of a little child, eight years old—Jane, eldest daughter of widow Martha Pinney, is so affecting, and exhibits the power of faith so gloriously, that we must not withhold it from our readers. Particularly do we commend it to the notice of our juvenile readers.

"On Tuesday evening last, I, with many others, witnessed another scene tenderly interesting, and never to be forgotten. It was in the death of JANE, the oldest child and daughter of widow Martha Pinney. She died on 3d March, aged 8 years.

Brother Whittemore, had you been an eye witness of this scene, and heard the words that burned with celestial fire, as they escaped from the lips of the little Jane, I know that a heart like yours, susceptible of being moved at the sight of tenderness, would have been wrapt in admiration, and glowed with devout thanksgiving to God, for such a display of his love and power—Such was the effect on my own heart.

Jane was an interesting, intelligent and affectionate little girl. She loved her book—was first in her class, was kind to all, and was beloved by all—On Saturday evening, three days before her death, she, with her mother, visited at her uncle Salisbury's. She was very well, apparently—and remarkably happy, playful and joyous that evening. On Sunday morning she was taken very sick and continued worse until Tuesday evening, at half past nine o'clock, when she happily yielded up her spirit to the angel of death.

On the afternoon of the last day, some of the scholars in her class came in to see her, Miss F. said to her, Jane, you are so sick, you cannot go to school. "No," said Jane, "I shall not go to school any more." She then had not been told, neither was it thought at that time, she could not get well.

She made several inquiries about the school, thus showing that next to her affection, learning was uppermost in her mind—as they left her, she very tenderly bid them "good bye."—At five o'clock she appeared growing worse very fast. Medical counsel was called, but to no purpose. At nine, all hopes of her recovery were given up,—and every thing done to render her easy. As her aunts sat by her side, she desired to kiss them. She then called for Maria S.—who lived in the family, and kissed her.—Then called for her little brother and sister, Hosea and Sarah. Hosea came, and she kissed him very tenderly. Little Sarah was gone. She then called her mother, who knelt down by her side saying, does Jane know her mother? Jane looked up with a tender smile answering, "Yes, Jane knows her mother well." And this she said in an earnest and affectionate manner—immediately adding "Let me kiss you mother, and then you will kiss me." Yes, my dear child—She bowed her face to her little Jane, who imprinted a long, ardent and affectionate kiss upon her mother's cheek, which was returned with heart-burning, bursting love.

O! holy nature! what a sacred scene of parting affection—the mother locked in the arms of her dying daughter! Soon after one of her aunts said to her—Jane, do you think you can get well? "No," said Jane earnestly. Do you know you are dying? "Yes." Are you not afraid to die? "No." O! Jane, how can you feel so willing!

I was standing not far from her, she saw me and exclaimed, "O! Mr. Willis!" I knelt down by her side, and received a tender kiss from the little dying saint. I then said to her with all the calmness I could command, dear Jane, you are going to your heavenly Father who loves you. "Yes," she replied, "I am going to my heavenly Father"—and, said I, you are happy?—"Yes, I am happy." Peace be with you, Jane, "O! yes, peace be with you. O! Mr. Willis, say peace be with all." She immediately added, "Now let me say my morning hymn," which she had learned a few days before her sickness—she repeated one verse, and growing weaker, she said "it is gone—Now, I am dying." She lived but a few minutes after this, and in a whisper she was heard to say "O! my Savior, Jesus Christ."

Thus died the little Jane in her devotions. Happily her bright spirit took its flight to its Father and its God. She left us with a song of praise to God, and a benediction to all on earth. She talked very fast, conscious she had but a moment left, to finish all she had to say. But she could not leave till she had in the language of our blessed Savior, spoken peace to her dear friends, and prayed that I would say, "peace be unto all."

Strange as this may appear to many, it is true nevertheless. There were several persons in at this time, believers and unbelievers, who are ready to affirm to the correctness of this account. If angels are permitted to hover around the dying, they were permitted that night to lend their merciful aid."

THE GREATEST ENEMIES.

Br. Rayner inquires, Who are the greatest opposers of the progress of Universalism? and answers,—Those whose disposition and conduct are at utter variance with the holy principles and spirit of the doctrine. A drunken, swearing, gambling, malicious man, professing Universalism, is the greatest enemy of the doctrine. True.

NEW YORK CITY.

Universalism is increasing greatly in New York. It is but a short time since Br. LeFevre was invited to settle over a new society in that city, and now the same society is engaged in erecting an house of worship, the cost of which is estimated at forty thousand dollars. It will have one of the most desirable locations in the city, at a cost of between eleven and twelve thousand dollars. "So mightily grew the word and increased."

COMMUNICATIONS

FOR THE CHRISTIAN INTELLIGENCER.

EDITORIAL CONSISTENCY.

The editor of a religious newspaper 'down east' apologizes to his readers for inserting an article on slavery in his paper! His apology was that, as his is a religious paper, he ought not to make it an anti-slavery paper, by inserting articles on slavery. Now Br. Drew, because your paper is devoted to religion, will you by your silence countenance slavery? Can you consistently, step aside to expose the evils of intemperance, and pass by the sin of slavery in silence? You know it is useless for a man to say, I am as much opposed to intemperance as you are, when he neither directly or indirectly endeavors to check the evil. The same conclusions are to be inferred from our actions on any other subject, and especially in regard to slavery. Public opinion at the North, must be aroused on this, our greatest sin—the sin of man stealing. And as the temperate man endeavors to convince the intemperate to abandon the sin of drunkenness, and to set public opinion against the traffic, even so should the non-slave-holder endeavor to convince the slave-holder to abandon the sin of slavery, and to set public opinion against the traffic in human souls.

You have taken the lead of most Universalists in the philanthropic cause of temperance; and exerted a powerful influence in promoting that cause; I am therefore the more earnest that you should use the same means to carry out the doctrine of universal freedom, as revealed in the Scriptures, that all men are brethren, whether bond or free, and that we should remember those that are in bonds as being bound with them. If we were in bonds, as millions of brethren are at the South, should we wish to be remembered in silence? Would any human laws or Constitutions then be sufficient to make us hold our peace, when we felt the galling chain? No. The sin of slavery is at war with every principle of the gospel, and we cannot consistently exert ourselves in the cause of temperance, and decline using the same exertions against the greater sin of slavery. If, because your paper is a religious one, you cannot meddle with slavery, then perhaps you will occasionally enlighten your readers by extracts from abolitionist papers in the Chronicle department. The abolitionists in this vicinity are fast gaining ground, as the people begin to inquire into the subject; they are earnest for information, to be able to meet the crisis with its dreadful consequences, for vengeance must come on us for stealing and enslaving innocent men, unless public opinion compels our legislators to abolish the traffic in human beings—and let the oppressed go free.

We repeat again, as of sincerity, that we are as much opposed as our friend "Joshua" or any one else to the sin and the evils of slavery. We believe all men, black or white are, or ought to be, born "FREE and equal;" and look upon slavery at the South with all that truly republican abhorrence which revolts at the very name of slavery. But we know that the friends of the removal of this evil are divided into two parties, and we do not think the design of our paper or the interest of the denomination to which we are attached, would be answered by our espousing the cause of either side as a party. We thank "Joshua" for his attentions.

DR. HOLMAN'S TEMPERANCE ADDRESS.

This gentleman's Address was repeated five or six times in Portland, and once or more in many of the neighboring towns. And on every occasion his hearers were very numerous. Its tendency, however, in promoting the cause of Temperance is seriously questioned by some devoted friends whose opinions are worthy of consideration. The question, "Will Doct. Holman's Lecture on Temperance promote that cause?" has been discussed before the Mechanic's Lyceum in this city—and the following synopsis of the debate, may give you a slight idea of the arguments for and against.

Negative. The Lecturer paints his victim so far advanced in drunkenness, that the temperate drinker does not perceive the picture as a portrait of himself; nor is he so deeply impressed with the drunkard's progress, as to lead him to fear of becoming as great a sot. And then the drunkard is represented so witty and happy, when under the influence of the intoxicating drug, as to appear a Hero in the midst of his degradation. Here the Lecturer excites the mirth of his hearers, and the house abounds with laughter, instead of groans of pity, for the deluded wretch. Nor does he impress on the mind of his hearers, the sinfulness of tipping and make them feel that dread and horror for the consequences, which so powerfully operate in deterring the youth from the delusive cup. They, instead of being made familiar with the drunkard's slang, and seeing him a happy sot, should have him represented as the most miserable of beings, suffering under the deepest remorse;—that such theatrical representations of the drunkard were calculated to destroy all serious thoughts that might arise from the Lecture, and were a profanation of the sacred pulpit.

Affirmative. Dr. Holman's Lecture, in attracting so large audiences, night after night, must have promoted the cause of temperance; for meetings had previously been called, and the people were so indifferent to the subject that a dozen hearers could not be obtained. The Lecturer so powerfully illustrated the destructive effects of the alcoholic serpent and exposed his arch attempts to mix up his poison in wines and other pleasing drinks, that many would be deterred from using them; fashionable wine drinkers would be on their guard against the destroyer, and it would soon be considered an insult to offer the serpent's sting to the lips of a friend.

Negative. As proof that the lecture did remove serious impressions from the minds of some of the sinfulness and misery of drunkenness is illustrated by facts. One young man, the pride of his mother, had been intemperate, but was reclaimed from his drunkenness by the awful consequences of his sinful habit; yet a few days after hearing Dr. Holman's lecture, he again became a greater sot than before—talking of the serpent and of the heroic drunkard, who had resisted the devil till he fled from him, and then was glad enough to make up good friends with him again, and join in a crusade against the Temperance Societies. Affirmative. As an offset against that fact, a temperate drinker, after hearing the Address, resolved that the practice of occasionally drinking a little was dangerous, and that he would not again indulge the foolish habit of drinking the poison in any shape or color to please himself or any of his friends. Portland, March, 1835. JOSHUA.

Doubtless there are two sides to this, as to every other question. Those who have heard, or who may hear, our neighbor, the good Doctor's Lecture, will judge for themselves as to its ability to do good. For ourselves, we think that temperance is a subject which has so often been handled by speakers, that unless something can be done to give it an air of novelty, there is danger that it will lose that exciting interest which it should engage; and Dr. H.'s Lecture may on the score of its originality and novelty claim indulgence on account of any of its defects, which may be exposed to a critic's eye. We are not sorry to see his Lecture made the subject of discussion.

Brunswick, March 20, 1835.

Mr. Drew.—In the *Intelligencer* of the 13th instant, you observe that the results of the protracted meeting, recently held by the Baptist and Freeville Baptist Societies in Augusta, "figure pretty largely on paper, through the columns of their religious journals," and then close your article with an insinuation that the accounts which have been published are not to be relied on, and are at variance with facts. For my own part I have read but one of the accounts alluded to, and that was published in the *Portland Advocate*, a week or two since. Now, Sir, from my own personal knowledge of the writer, whose name is appended to that article, I hesitate not to say that I am totally unprepared to believe that he would knowingly exaggerate the truth, or purposely deceive the public in any statement, which he might make. He doubtless attended many of these meetings, and was well qualified to judge of the actual state of the "results," and I hazard nothing in saying, that he knew what the "results" were much better than an individual, who was himself personally ignorant of them. And I ask, is it courteous—is it manifesting a spirit of liberality in extending to others the right of enjoying their own opinion, thus publicly to question his veracity, (though it be done indirectly,) for giving what he believed a simple statement of facts? He appended his name to that article, and, doubtless, considers himself responsible for the facts therein stated. And, now, Sir, as an act of candor and of justice to the writer, whose integrity has been thus publicly assailed, it is to be hoped you will have the condescension to state wherein he has endeavored to deceive the public, or in what respect he has varied from fact. Yours JUSTITIA.

We must think "Justitia" is little too hasty in two respects,—first in taking it for granted that what we said related to the account communicated for the *Advocate* by the gentleman alluded to; and secondly in considering the close of our article as a charge of falsehood against that correspon-

dent. We did not particularly allude to him; if we mistake not we have seen more accounts than one in the Advocate on the subject of the protracted meeting in August, and also accounts in other papers on the same subject. Taken as a whole, we did, indeed, consider them as somewhat inflated. If we recollect aright, even the gentleman alluded to claimed "several members of the Legislature" as converts to the Baptist doctrine. It may be so; but after diligent inquiry, we have not been able to hear of more than one member who is a convert; and really we should be obliged to that gentleman or his friend "Justitia," if he would inform us what and how many other members of the Legislature experienced religion at the protracted meeting? Until we are informed on this point, we cannot but be somewhat sceptical on the subject. We repeat — we know and have heard of but one — there may be more, even "several," but it is rather surprising we have not been able to ascertain the fact, especially when every case of conversion that we have heard of has been matter of boasting at almost every corner. How many in all have been operated upon we profess not to know — for we keep little account of numbers unless the subjects are tolerably well known in the community. We believe the cases of conversion amongst citizens of whom we ever heard before, is exceedingly small. We know there is always in every community a class of people of little importance and weak mind fitted to be operated upon by terrors addressed to the passion of fear, and during an excitement such people will generally be made the subjects of it. A good phrenologist may almost always foretell, by examining the heads, who will be the subject of a "revival" when it comes along. Beyond this kind of material, we suspect there is not much in the "result" worth a formal display upon paper. With regard to the gentleman alluded to by "Justitia" — we have not his article before us; but we are very ready to assure him that we have no suspicion that he would intentionally go beyond the bounds of truth in any thing. We have the pleasure of some personal acquaintance with him and that acquaintance has produced no other than a friendly regard for him. No — neighbor B. is an amiable and worthy young man — we hope always so to regard him — still, when himself under the excitement of a protracted meeting, he may perhaps be as likely as other honest men to take counsel of his wishes, and give to matters a coloring which to our vision might not appear to be fully authorized.

CHARACTER OF ABRAHAM.
SKETCH OF AN UNPUBLISHED SERMON.

TEXT. — "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." — *Genesis xii, 1.*

..... We do not undertake to exculpate the venerable Patriarch from all the follies and imperfections, which attach themselves to human nature; nay, we are willing he should appear in his true character, and stand fairly upon his own merits. If, after you shall have seriously considered the extenuating circumstances, which we have introduced as a plea in his favor, you shall think him still deserving of censure, accord your verdict fairly against him, and allow it to be deeply impressed upon your minds. But, remember, we have only, as yet, introduced one incident from the history of his transactions upon the earth; and if, in that one, he has failed, let it not be supposed that he was therefore incapable of performing a good action. We must not judge of his moral character, and pronounce him either a good man or a bad man, merely upon the ground of one insulated act. — We must take him as he was — as he stands forth in the sacred history — with all his conduct before our eyes — and pronounce judgment accordingly. If we were to pronounce him, or any other man, decidedly bad, mainly because he had committed one bad action, or conducted indiscreetly or imprudently in one solitary case, we should undoubtedly do him injustice, and might well be accused of forming a rash and precipitate judgment. But let us examine his history further, and see if we cannot find him engaged in performing such honorable and magnanimous deeds, as will entirely preponderate — nay, effectually cast into the background and completely obscure — all his faults, or foibles, if such indeed they may be called — springing, as they did, from honest and upright motives. When we shall have done this, we shall be better prepared than now, to sit in judgment upon his whole character. Let us proceed, then, to this part of the subject.

In following up the history of Abraham, we find him, after having been sent out of Egypt, returning to the land of Canaan, in company with Lot, who, as appears from the history, was his nephew, — and who, as well as himself, was possessed of large flocks and herds and tents. They proceeded on their journey until they reached Bethel, the place where Abraham had previously erected an altar, — and there they pitched their tents. While there encamped, as it would seem, a difficulty arose between "the herdsman of Abraham's cattle and the herdsman of Lot's cattle" — which seemed to threaten a long and serious quarrel. The territory they occupied did not produce sufficient substance for both their flocks and herds; and it became a settled question that they must separate. But there seemed to be some danger of disagreement, in settling the terms of separation, and in fixing upon the different directions which the respective parties should take. Abraham, of course, in consequence of being the eldest, was entitled to the first choice; but he, doubtless, foresaw that, if he availed himself of his rightful privilege, he should excite the displeasure of Lot, and probably provoke a

protracted difficulty. But still, it was his undoubted right to do so, — one of which he might have justly and reasonably availed himself, if he had seen fit to have done it. His interest — his pride perhaps — and many other considerations — probably conspired to induce him to exercise his right; and few there are, we apprehend, who would have resisted the inducements, which were presented to his view. But how, in this trying exigency, did he act? What, under the influence of all the circumstances we have mentioned, was the course which he marked out for himself? Let us see.

And we shall see, my hearers, that he marked out a very magnanimous, and, at the same time, a very conciliatory course. If we have heretofore seen a deep and dark shade upon his moral character, — if we have seen him yielding to the frailties and infirmities of flesh and blood, — we shall now see him in a more enviable light, and carrying into practice the best principles of heavenly wisdom, and exercising the best affections of the human heart. Hear him, — and let his excellent counsel teach us wisdom, and incline us to practice according to its dictates. "And Abram said unto Lot, let there be no strife between me and thee, and between my herdsman and thy herdsman; for we are brethren."

We here perceive an exhibition of his pacific and conciliatory disposition; and we admire the reason he assigns for the course of conduct he recommended. He would avoid all bitter feelings — all ill-will — all strife — and why? "for we are brethren." Excellent advice! and an excellent reason assigned for its inculcation and enforcement! And are we not all brethren, my hearers — "heirs of God, and joint-heirs with Jesus Christ, our Lord?" And is not this a strong reason why there should be no strife, no bickering, no contention, among us? A sufficient reason, why we should guard against all angry feelings, and hostile intentions? How soon would wars and rumors of wars cease forever, and the raging of the revengeful passions of human nature subside — nay, how soon would every foul and malignant demon be banished from the world, and Earth itself become a Paradise, — if men could only learn that they are brethren and that the happiness of each consists in the happiness of all! This is the principle which Abraham inculcated — the principle upon which he acted. His history adds: — "Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then will I go to the right; or, if thou depart to the right hand, then will I go to the left."

Does not Abraham here manifest an excellent spirit? Does he not show himself worthy of the high and honorable character which the scripture writers attribute to him? Oh, who will not admire his amiable spirit? Although the elder, he thought it no disgrace to yield; and, by his submission, proved the greatness of his soul. As the superior, he might have commanded; as the younger he was the duty of Lot to have stooped. But no — his language is, "we are brethren." Lovely spirit of pure and undefiled religion! how it fosters the charities of human life! how it soothes the turbulence of passions! how it promotes the peace of society! It quenches the spark that was just bursting into a conflagration. It unites more closely the knot that was unfolding. It knits together the link that was breaking. It extinguishes the torch of war, and banishes contention from the domestic circle. Indeed, it comes to every son and daughter of our race, as a mild and celestial spirit from the Throne of the Eternal, breathing "peace on earth and good will to men."

In this interesting incident in the history of Abraham's life, how clearly have we the spirit of the blessed gospel exemplified! — That gospel teaches us to "overcome evil with good," — and how, more effectually than he did, could Abraham have checked the rising anger of Lot, and hushed forever the raging of his impetuous passions! He did not obstinately persist in claiming his rights; but since, in all probability, it was a matter of little moment which direction he took, he was willing, in order to prevent an open rupture, to surrender his privilege of choosing first. And how much better would it be for society — how much better for the world — if this pacific principle were constantly reduced to practice! It is too often the case, we fear, that individuals, communities, nations, plunge themselves into alarming and protracted evils, by not exercising that generous spirit of forbearance, which shone so conspicuously in the character of Abraham. And let it be remembered, that it is not derogatory to the character of any one, whatever station he may occupy in society, to overcome a malignant and hostile spirit, by a manifestation of opposite feelings. Indeed, if it is honorable to proclaim the christian religion, it is honorable, on all occasions, and under all circumstances, to "overcome evil with good."

THE AGE OF INFIDELITY. — The number of infidel works which have been circulated in France within the present century, is almost incredible. The writings of the infidels have been sought after and read to the exclusion of works on piety or morality, by a large portion of the population, and the effect on the character of the people is what might have been expected. From the year 1817 to 1824 inclusive, there were printed and distributed in France — Of Voltaire's entire works, 24,500 sets, making 480,000 volumes. Of Rousseau's entire works, 24,500 sets, making 48,000 volumes. Of the detached works of Voltaire and Rousseau, 35,500 sets, amounting to 81,000 volumes. Of the other chief infidel writers of France, Diderot, Candore, &c. there were published 108,700 sets, amounting to 207,900 volumes. During this time, there were also printed the disgustingly immoral and licentious works of Pigault le Brun, 82,000 sets, amounting to 128,000 volumes. These works continue to be printed, circulated and read; indeed, the country is deluged with them. — *Boston Journal.*

Ephraim K. Avery. — This notorious person, recently made application to the Ohio Legislature for the post of Chaplain to the Penitentiary of that State! After a warm debate his application was rejected by a vote of 46 to 20.

NEWS DEPARTMENT.
— "And catch the manners living as they rise." —
GARDINER, APRIL 3, 1835.

Silliman's Journal of Science. — We recommend to the attention of our readers, the following notice of the condition and prospects of this journal, which we copy from the New York Journal of Commerce.

"We are sorry to learn from the April number of this work that it is again in danger of being abandoned, for want of support. The editor says, 'that unless invigorated by a larger list of paying subscribers, it cannot be permanent.' He proposes, as a means of placing it on a more stable footing, that each subscriber should procure another. It would indeed be a sore disgrace to the American people, if, after a brilliant career of seventeen years, the best and most original scientific periodical in the world should be suffered to die in their hands for want of support. We trust that this hint will be sufficient to induce many of our wealthy citizens to forward their names as subscribers. Their families would realize, from the perusal of the work, ten times the value of the subscription money."

Library of the Capitol. — According to a Washington correspondent of the Portland Advertiser, the Library of the Capitol contains about twenty-five thousand volumes. The room is ninety two feet long, thirty four wide and thirty six high. It is considered the most beautiful room in the Capitol. It is carpeted, furnished with tables, prints, medals, &c. In the library there is a bust of Jefferson, in marble, another in the same, of Lafayette; a plaster bust of General Jackson, and an authentic portrait of Columbus presented by Mr. Barret, late minister to Spain.

The Lead Mines. — It is estimated that about two millions and a half of Lead was manufactured at the Upper Mississippi Lead Mines during the last quarter of the year 1834, being about double the quantity manufactured in the corresponding quarter of the preceding year. — *Galena paper.*

In the town of New Bedford, out of 216 ships that sail from that port on whaling voyages of from two to three and a half years each, one hundred and eighty six take no alcohol, many of them not even as a medicine.

Thomas Willett was the first Mayor of the city of New York, 1655 — one hundred and eighty years ago.

The Militia of the United States, according to the latest returns, comprises one million three hundred and thirty six thousand eight hundred and twenty nine men.

During the year 1833, there were 800 British merchant vessels wrecked.

An Interesting Family. — An owner of a decent tenement in King street, having occasion to call upon his tenant for rent the other day, found a horse quietly dreaming in the bed room, a pig playing dairy woman in the milk room and butchery, the kitchen full of hay, and two human families in the front part of the house. Caged up in a closet, under a padlock, was a ten gallon monster, by far the most troublesome and dangerous occupant of all the beasts.

Northampton Gazette.

The Catholics now have in the United States, as appears by a recent statistical statement of their own — 332 churches — 342 priests — 20 colleges and seminaries for males — 60 seminaries for females — and 17 Convents.

Governor Foot, of Connecticut, has recommended Friday, the 17th day of April, to be observed as a Day of Fasting, Humiliation and Prayer, in that State.

Canada. — We learn from the Quebec Gazette that the net revenue of the Province will be near £40,000 less this year than last, and that the proportion payable to Upper Canada will be near £20,000 less.

Novel Salute. — The late earthquake at Omas, (Central America) was heard at the Beliez, Honduras, 200 miles distant, and was answered by a Salute from the fort, supposing it to proceed from a man-of-war outside the Keys.

The Girard Bank at Philadelphia has voted an appropriation of One Hundred Dollars, in aid of the Association, for the relief of Disabled Firemen.

The New Orleans Courier says: — "A gentleman was stopped on Saturday night, by a footpad, with the customary salutations on such occasions — Your purse or your life. Oh, replied the gentleman, don't get into a passion, you shall have all I have got, and drew a pistol and shot the fellow down."

The Ohio River sometimes rises to a very great height. In February, 1833, it rose to the height of *sixty seven feet above low water mark!* The whole of the lower part of the country was overflowed, many frame buildings drifted off, and much property destroyed. The average spring rise above low water mark, is about *forty-five feet!*

The proposed tax for the city of N. York the present year is about \$800,000. It is probable about half the male adults in the city pay no tax, as there is no capitation assessment there. The middling interest has to bear the burden.

Anecdote. — It is said, that, while the celebrated veteran of the Type, Isaiah Thomas, of Massachusetts, was printing his Almanack for the year 1780, one of the boys asked him what he should put opposite the 13th of July. Mr. T. being engaged, replied "any thing, any thing," — the boy returned to the office, and set "rain, hail, and snow." The country was then amazingly the day arrived, when it actually rained, hailed and snowed violently. From that time Thomas' Almanacks were in great demand.

SPAIN. [From the Boston Centinel.] The condition of Spain is deplorable in the extreme. Ever since the death of the late King Ferdinand VII. the country has been agitated by a civil war, that has kept it in continued excitement, and exposed many parts of it to devastation, bloodshed and civil strife. The warfare has been waged to a most barbarous extremity; — in some cases, no quarter having been given in battle, and in others, after the contest, the leading prisoners having been shot in cold blood. Many instances of these kinds have occurred within the last two years.

In the mean time, Queen Christine, widow of the late king is Regent, acting in the name of his daughter, Isabel II. a child of 6 or 7 years of age. It will be remembered by our readers that she was declared the successor to the Throne, by the last will of her father Ferdinand. This was contrary to the old Salique Law, which excluded females from the succession. The will of the late king was, however, approved and confirmed by the Cortez. On the other hand Don Carlos, brother of Ferdinand, has always protested against the right of the late King to alter the law of inheritance, and has claimed to be the rightful King. It is between the partisans of Don Carlos and the Regency, that the civil war has been waged. It should also be borne in mind, that the Queen Regent assumes to be a constitutional sovereign — that is, to govern in co-operation with the Cortez, regulated by a constitutional charter.

It has been, for sometime past, rumored that the Duke of Wellington had resolved to interfere to put an end to the civil contest in Spain between the two parties. This rumor has received a more authentic shape by the latest intelligence from England. The London Herald gives the following conditions, which Wellington is said to have proposed to Alava, the Spanish Minister, as the basis of the settlement. It appears to be favorable to Don Carlos, inasmuch as he is allowed to remain in Spain, and the Queen Regent is required to withdraw from Spain. Zumalacarray, who is proposed to be retained in the Regency, is the General in Chief of Carlos. The probability is, that the Carlist interest is to be favored by Wellington, because Carlos is an absolutist, and the Queen Regent is a constitutionalist. With these explanatory reminiscences, we present the conditions proposed by the Duke of Wellington, who is supposed to exercise great sway with Sir Robert Peel, the British Prime Minister: —

CONDITIONS.

1. Abdication of Don Carlos in favor of his eldest son.
2. Withdrawal of Queen Christine from the Spanish dominions.
3. Immediate betrothment of the eldest son of Don Carlos with Isabel II.
4. The Government to be carried on in the name of Charles VI. and the Estate Real to remain in force.
5. A Council of Regency to be appointed, in order to govern the country until the young Prince be of age (his majority being fixed at 18.) and to be composed of five members, among whom Zumalacarray and the Marquis de las Amarillas are necessary to be included.
6. An unconditional amnesty for all political offences.
7. Securities to be given to the people of the Bosque provinces and Navarre, for the maintenance of their fueros.
8. All loans or debts contracted in the name of the Anti-Salique dynasty, or in that of Don Carlos, to be acknowledged and considered as the Royal debt of Spain.
9. All ranks, titles, and decorations conferred by the present Queen or Don Carlos, to be declared the property of those to whom they have been granted.

Lord Fitzroy Somerset is said to have actually left England on this identical mission. Don Carlos is to be allowed £50,000 a year.

Public Lands of Maine. — From a report submitted by the Land Agent of this State, to the Legislature, we gather the following statement, showing the amount of the sales of land each year, with the average price per acre, from the separation to Jan. 1, 1835, including half the amount of sales of undivided lands.

Year.	No. of Acres.	Consideration.	Av. pr.
1823	162 1-2	82 47	51 cts.
1824	1,175 3-4	1,612 87	87 "
1825	36,811 1-4	18,345 92	50 "
1826	11,393	4,970 87	44 "
1827	100,810 1-2	22,790 90	23 "
1828	254,709	82,492 54	31 "
1829	127,503	26,732 67	21 "
1830	161,173	34,022 95	29 "
1831	25,980 1-4	14,569 44	60 "
1832	126,244 3-4	100,933 78	56 "
1833	71,170 1-2	31,367 12	44 "
1834	76,216	45,776 69	60 "
1,003,450 1-2	\$393,018 52		

A great deal of excitement prevails in Lower Canada, among the mass of the people against the manner in which their parent England evinces her maternal regard for the province. It is said that more than three-fourths of them are radicals, and are only waiting a favorable opportunity to throw off the British yoke. Meetings among the disaffected are very frequent in which the spirit of disaffection is very strongly manifested. A declaration setting forth their grievances had been forwarded to the King, which contains thirty distinct causes for complaint. — *Free Press & Adv.*

The collector of the port of Norfolk, gives notice to mariners, that from and after the 20th March, a floating light will be stationed off Windmill Point, at the mouth of the Rappahannock river, to exhibit one stationary light.

Monday's Journal of Commerce contains three hundred and six new advertisements, besides auctions and steam-boats; a greater number than ever appeared before in a New York paper in one day.

The Committee on Trade in the Assembly of Upper Canada, have adopted resolutions to admit salt, tea, coffee, cottons, &c. duty free, from the United States.

Russian History. — The Emperor of Russia has directed that all the histories of the Empire in the public archives, great libraries and elsewhere, shall be collected and published uniformly by the Government.

The Steamer Bangor. — During the winter this beautiful boat has been thoroughly repaired and refitted, newly coppered and painted throughout. The cabins have been improved in several particulars, and a number of extra state rooms added to her before. With the fact that she is to be commanded by Capt. S. H. Howes, render her as desirable a conveyance as can be found in the United States. She will commence her trips, we understand, on Saturday next, 29th March. *Galaxy.*

Mr. O'Connell says his election cost him only £100, while that of his opponents cost £15,000.

Non-Appointment.

There was a mistake in the Appointment made by the Editor to preach in Pittston, next Sunday. His next meeting in that place will be on the first Sunday in May.

MARRIED.

In this town, Thomas Swan, Esq. of Vassalboro' to Miss Margaret Shaw of G.

In Buxton at the residence of Nathan Elder, Esq., Samuel Lord, Esq. of Parsonsfield to Miss Eunice H. Hight formerly of Biddeford.

In Portland, Mr. Antonio Caleb to Miss Mary Hodgkins.

In Boston, Mr. Ira Grant, to Miss Mary Merrill, both of Kennebec.

DIED.

In Keene, N. H., Hon. Samuel Dinsmore, formerly a member of Congress, and late Governor of that State, aged 69.

In Wiscasset, Mr. Frederic Turner, aged 39. — Mr. George W. Blake, aged 24.

In Alton, Helen Louisa, child of Mr. David Blagden, aged 2 years and 11 months.

Drowned in the Mississippi river, by the upsetting of a boat, Mr. Thomas Hanson, of Thomaston, and Mr. Elijah Hall of St. George, seamen of brig Mark, of Thomaston.

In Belfast 13th inst. Rachel, daughter of Mr. James Kellock, aged 18.

In Bath, Miss Sarah, daughter of Mr. Andrew Heath, aged about 24.

COW LOST.

STRAYED from the subscriber a new milch COW. She is of a dark red color, — the principal part of one of her horns is sawed off — her ears are cropped and is about 7 years old. Whoever will return said Cow shall be satisfactorily paid for his trouble.

P. SHELTON.

Gardiner, April 1, 1835.

TO OWNERS OF LOGS IN THE KENNEBEC RIVER OR ITS TRIBUTARIES.

AT the late session of the Maine Legislature an Act was passed establishing a Corporation by the title of the "Kennebec Log Driving Company." The object for which this Company was incorporated is to drive from the Forks to the Boons in Gardiner, or such intermediate place as the owners may wish, the logs and other timber which may yearly be put into the Kennebec river by the members of the Corporation.

The Act provides that the officers of the Corporation shall be a Moderator, Clerk, Treasurer, and five Directors to be chosen annually. The Directors appoint a Master Driver and have the general direction of all the business pertaining to driving the River and apportioning the expenses upon the several owners. All logs in said River not marked, usually denominated "prize logs," are made the property of the Corporation. The expenses of driving the logs are to be equally assessed upon the logs of each member in proportion to the quantity driven to the place of destination. It is made the duty of each member to file with the Clerk in writing, on or before the tenth day of June in each year, a statement under oath of the number of feet board measure, of his logs intended to be drove down the river, and also of the marks put on said logs. And also a like statement of the number of feet actually driven to the places of destination. The Act provides that the first meeting should be holden in Gardiner on the 27th March inst., and agreeably to that provision a meeting was then held and there held and the Corporation organized. — The Act of Incorporation accepted — a code of By-laws adopted, and the officers for the ensuing year were chosen, Parker Sheldon of Gardiner was elected Moderator; Daniel Nutting of Gardiner, Clerk; Hiram Stevens of Pittston, Treasurer; and David Scribner of Topsham, Geo. W. King of Portland, Henry Bowman of Gardiner, Josiah H. Hobbs of Waterville and Samuel Weston of Milburn, Directors.

By the provisions of the By-laws any owner of logs or other timber in Kennebec River or its tributaries, may become a member of the Corporation, by leaving a written request to that effect with the Clerk of the Corporation, and may at any time withdraw from the Corporation by leaving a like request with the Clerk, and previously paying all debts and assessments due from him to the Corporation.

Printed copies of the Act of Incorporation and of the By-laws may be had on application to the Clerk of the Company.

All persons desirous of becoming members and thus availing themselves of the benefits of the Act, are respectfully requested to leave their names with the Clerk, together with a description of their respective mark or marks, as soon as conveniently may be, as it is essential that speedy arrangements should be made for driving.

By a vote of the Corporation, the Moderator was directed to prepare and publish the foregoing notice.

P. SHELTON, Moderator.

Gardiner, March 28th, 1835.

Compound Syrup of ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its medicinal qualities have been long known, and highly appreciated. This plant contains a larger proportion of VEGETABLE MUCILAGE, than any other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals: thus we were first discovered by their effects on the hardy, long-lived and sagacious Rein-Deer, which derives its principal nourishment from the ICELAND MOSS, and whose milk becomes so highly infused with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and its salutary effects, as much as to the sublimity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore.

And none is genuine unless it has their fac-simile upon each bill of direction — also upon the envelope, and sealed with their seal.

For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.

Gardiner, Jan. 13, 1835.

For the Christian Intelligencer.

STANZAS.

She saw the youth; she saw him bright
With glory's life beamed;
But quickly came the shades of night—
She knew he was engaged.

His seraph eye, majestic mien,
With every grace endowed,
His captivating form, were seen—
The maiden's heart was bowed.

She knew, enshrined within this case
Of burnished ivory dwelt—
What beamed with splendor from his face,
What she with rapture felt.

Each virtue, that can man adorn;
All virtuous woman prize
Is active there, in honor's bourn
The peerless treasure lies.

The maiden felt, nor dared impart—
'Fatal!' he is engaged!
The gentle, unsuspecting heart
Of innocence, engaged.

She saw him press his ruby lip
To beauty's velvet cheek,
Its neck rous, hurried sweets to sip:
His glance did volumes speak.

It spoke his heart was here, whose hand
He held within his own—
Without that gay and youthful band,
The maiden turned to moan.

She heard the sentiments, which fell
So sweetly from his tongue;
With joy he drew her bosom swell,
And peace around her flung.

She mourned no more, for every word
The youth had spoken, sweet,
As she their silvery accents heard,
Like pointed arrows sent,

With strong conviction and reproof,
To raise her mind above,
From every earthly pang aloof,
To rest in Jesus' love.

Transcendent theme, the love of God
Touched the fair mourner's mind,
And sent her holy thoughts abroad
In love to all mankind.

A LADY.

LAST LINES OF COWPER.

To Jesus, the crown of my hope,
My soul is in haste to be gone;
Oh bear me, ye cherubim, up,
And waft me away to his throne.

My Savior, whom absent I love,
Whom not having seen, I adore,
Whose name is exalted above
All glory, dominion, and power:

Dissolve thou the bands that detain
My soul from her portion in thee;
O strike off the adamant chain,
And make me eternally free.

Then that happy era begins
When array'd in thy glory I shine,
And no longer pierce with my sins,
The bosom on which I recline.

From the Trumpet.

IS DEATH THE KING OF TERRORS?

If there is one subject, which is above all others, calculated to excite the feelings, and engage the interests of mankind it is this. Death, we know to be the common, the unavoidable lot of all, from the hoary-headed sire, down to the tender infant, all are exposed and must, sooner or later, yield to the summons of this "king of terrors."

As we cast our eyes carefully over the ruins of the destroyer, we see that distinction has formed no part of his career. The wise and the unwise; the king and the beggar; the parent and the child; the slave and his master, fall by the same hand, and repose beneath the same moss covered roof. He whose voice shook nations, and caused the mightiest kingdoms of the earth to tremble at his approach, lies as low as the humble cottager whose voice never sounded beyond the confines of his own native hills and vales. The mighty monarch dazzling in splendor on his throne, must ere long submit to the same fate and be pinioned in the same narrow cell with his meanest subject. The picture of health and beauty, lies mouldering in the same asphyx with the victim of disease and deformity. The vigorous frame of strength and manhood lies side by side with the feeble form of childhood and youth. Thousands, without distinction of age or sex, have gone down to 'the house appointed for all the living;' and thousands more are followed after, as fast as the wings of time can carry them onward: and soon must we who now revel in courts of ease and health lay aside the busy scenes of the world, and resign our bodies to the cold grasp of the unsatisfied victor.

But why is it that an event with which we are so familiar, and which we know to be the common lot of all should cause us so much distress? Why do we start with horror, when we behold for the last time the features of a dearly loved friend, once lighted up with the smile of joy and gladness, but now cold as the marble slab which is to mark the spot where he reposes? Why do we shrink with dread as we cast our eyes beneath the branches of the waving willow where sleeps one who has been our companion in life? Why does the heart swell with grief and the eyes roll wildly in their sockets, as our friends are borne from us to sleep upon their kindred earth? And why do we quail with fear when the angel of death hovers over us, and spends his fury upon our friends and associates? Why does the victim of misery and disappointment cling to earth so tenaciously when summoned to leave this vain world, its cares and troubles? Why cast such a fearful glance at death when it comes to release? Why call this "the king of terrors?"

Gentle reader, go and ask the unbeliever why his haughty spirit quails and shrinks as it were into nothing, when he sees that his glass is almost run. And what will he tell you? Whence the wide stare that sits upon his countenance? Is he afraid to meet his loved ones in a

world of spirits, where separation shall be known no more forever?

Ah no! This is the very sentiment which he needs to comfort and console him. He casts his eyes wildly around; calls to his recollection the many hours of pleasure which he has spent in numbering one of the cheerful circle of friends and acquaintances;—he remembers the last look of that beaming eye; the last sound of that friendly voice which was once dear to his heart; he hears the soft melting tones of love and friendship around him and his heart yearns to participate still longer in those inestimable blessings:

Yes, even if his life has been embittered with sorrow, the recollection that his joys are here to end forever, rushes upon his mind with full force, and like the man perishing amid the ocean's stormy waves, snatched at the most slender twig, fondly hoping that it may save him from being buried forever beneath the dark waters of death, or afford him a respite from that fate which he knows in his own mind, must, sooner or later befall him.

O, what horrors must prey upon the soul of him who has no better hope than this? What pains, what sorrows must he endure, whose affections reach not beyond this vale of tears? Who is, without hope and without God in the world? Verily, we do not marvel, that death has been called "the king of terrors."

But if the man who 'without hope and without God in the world,' startles at the grim visage of death, and clings with fear and dread to this mortal existence what must be the feelings of him whose hope assures him, not that he together with his friends and acquaintances will sleep forever, but that they shall all be awakened from this slumber of death, on the morning of the resurrection, when myriads of the human race are to receive their final doom, to suffer forever the pains of a burning hell? If the doctrine of annihilation be dreadful, what must this be? If the doctrine which teaches that death is an eternal sleep, will cause the soul of man to shrink with horror from its iron grasp, what will not that do which teaches him that when he shall be raised from the dead he shall be doomed to suffer the wrath of an offended Deity forever himself or to behold his near and dear friends pinioned in the burning lake of ceaseless woe?

Kind reader, I again put the question to you: why has death been looked upon as the great enemy of man? Do you find any difficulty in answering this question now? Are you not constrained to say, with me, that the heart chilling ideas which have been connected with this event, is the source of all these dreadful forebodings? Look out upon the world; call to mind the conflicting scenes which you have witnessed between the victor and its victim, and then tell me whether or not this conclusion is a just one! Tell me, whether or not, under these circumstances, death has been rightly named "the king of terrors."

But from such vague speculations I turn away. From that system which teaches me that life is a trial, death a terror, and immortality an infinite curse, I desire to be forever separated. If the Gospel of the blessed Jesus reveals to man nought but an 'eternity of woe' beyond the confines of this 'changing scene,' then welcome the long and dreamless slumber of eternity. Yes; if I can have no other hope than that which teaches me that a part of my fellow men are to be made the sport of demons forever, then let me sleep the sleep which knows no waking! Welcome death with all the horrors of annihilation.

But he who takes the word of God for his guide, and the gospel of his Son Jesus Christ for his 'sure abiding place,' knows no fears like these. He looks upon this life (as indeed it is) as a blessing, and runs cheerfully the race set before him, 'looking unto Jesus who is the author and finisher of his faith.' Through faith in the testimony of heaven, he can look beyond the confines of the present life, to that state of immortal glory which awaits the whole family of man; there he can behold those who have been called from earth before him chanting the praises of the great shepherd of souls in one long and hallowed strain of 'glory, and honor, and praise be unto him who sitteth upon the throne, and to the lamb forever.' For him earth hath no sorrows, death no terrors and immortality nought but blessedness and peace. The God in whom he trusts, has said that he will wipe the tears from off all faces, and swallow up death in victory; that he will not only destroy death, but also 'him that hath the power of death,' and deliver them who through the fear of death were all their life time subject unto bondage. This is the faith in which the christian believer rests himself, and judge ye reader whether to a believer in this faith, death appears as the 'king of terror!'

G. H.

Character should be kept bright as well as clean; in purity of character, and in polish of manners, labor to excel all, if you wish to equal many.

To die well, you must let your vices die before you; happy is he who finishes the business of his life before his death, who taken the house corners has nothing to do but to die, and who wishes no delay, because he has no further use for time.

The Archbishop of Dublin tells us of a horseman who having lost his way, made a complete circle; when the first round was finished, seeing the marks of a horse's hoofs, and not dreaming they were those of his own beast, he rejoiced and said, "This, at least shows me that I am in some track;" when the second circuit was finished, the signs of travel were doubled, and he said, "Now, surely I am in a beaten way;" and with the conclusion of every round, the marks were increased till he was certain he must be approaching a populous town, and was thus deceived by the track of his own error. So with some great men, who pursue their own tales in dinner circuits, newspapers &c. and repeat the same error till they become so misguided by it as to take an impression of their own deviations for proof that they are going right.

E. HUTCHINS & CO'S

NEWLY IMPROVED

INDELIBLE INK.

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very superior article of indelible ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchings & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (op stairs.)

For Sale by B. SHAW & CO., Ag'ts, Gardiner, Jan. 13, 1835.

Dissolution of Copartnership.

THE Copartnership heretofore existing between GOING HATHORN and JAMES M. HANOVER under the firm of GOING HATHORN & Co. is by mutual consent this day dissolved. All persons in debt to said firm must make immediate payment to Going Hathorn of Pittsfield, and all demands that are due Going Hathorn must be immediately paid to Cyrus Kindrick of Gardiner.

GOING HATHORN,
JAMES M. HANOVER.
Pittsfield, October 24, 1834.

Dissolution of Copartnership.

NOTICE is hereby given that the Copartnership heretofore existing between William Cooper, James N. Cooper and Alexander Cooper, under the firm of WILLIAM COOPER & Co. is this day by mutual consent dissolved and all persons to whom said firm is indebted are requested to call on William Cooper for payment and all persons indebted to said firm are requested to make payment to the said William Cooper.

WILLIAM COOPER,
ALEX. COOPER,
JAMES N. COOPER.
Pittsford, 21st February, 1834.

TO INVALIDS.

DR. RICHARDSON, of South Reading, Mass. has (in compliance with the earnest solicitations of his numerous friends,) consented to offer his celebrated **Vegetable Bitters and Pills**, to the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz: Dyspepsia; Sinking; Flatulency or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Constipation; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the form of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above **Vegetable Medicines**, and they may be taken without any hindrance of business or amusement, and will if properly used, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardiner; David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reddick, Lewiston; E. Latham, Gray; A. E. Small, Saco.

copy 8

PROSPECTUS

of Volume Eighteenth of the
NEW ENGLAND GALAXY.

JOHN NEAL & H. HASTINGS WELD

EDITORS.

THE Eighteenth Volume of the GALAXY will commence on the 1st of January, 1835. In accordance with a promise given not long since, that the paper should advance in literary merit in proportion as it gained in public favor, we have spared no pains or expense to render it worthy of patronage: PRIZES have been paid for a successful TALE & POEM, and a liberal remuneration has been given for Original Articles. During the last four months there have been published in the columns of the paper no less than sixteen ORIGINAL TALES, and twenty-one ORIGINAL POEMS, together with Sketches, Essays, &c. making in all, probably a greater quantity of Original matter than has been given of the same quality in any other paper in the United States.

The fact that these exertions have been met by an increase of names upon our subscription list, far exceeding our most sanguine expectations, has induced us to engage the services of JOHN NEAL, Esq. of Portland, who will hereafter be associated with H. HASTINGS WELD, Esq. the present Editor; in addition to which, we offer for Original Articles the following

PRIZES.
For the best ORIGINAL TALE :
FIFTY DOLLARS.
For the best ORIGINAL POEM :
TWENTY-FIVE DOLLARS.
For the best Article on a Humorous Subject :
TWENTY-FIVE DOLLARS.

The manuscripts may be directed to the Editors of the Galaxy, Boston, post paid, till the last of April, 1835, and the award will be made during the month of May following. The address of the writer should be enclosed in a sealed note, marked 'Name,' and the directions of the successful writers only will be opened. All the manuscripts to be at the disposal of the Editors of the Galaxy.

TERMS OF THE GALAXY. Three dollars per annum in advance. As we have no agents, persons at a distance who wish the paper can enclose the amount by mail. Postmasters and others who may forward the names of five subscribers and fifteen dollars, shall receive a sixth copy gratis; or a reasonable commission.

Although our list of exchanges is already sufficiently large, and we have felt obliged to decline new ones; we now offer an exchange to any editor who will publish this advertisement—provided always that the Galaxy is not to be put on a Reading Room File.

MASTERS & MARDEN.

Boston, Dec. 20th 1834. No. 88 Court Street.

LOVEJOY & BUTMAN,

RESPECTFULLY inform their friends and the public, that they have commenced the
Saddle, Harness, Collar and Trunk Making Business,
Between the two Hotels in Gardiner, on Water-street,
At the sign of the Horse.

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service.

Sleigh Harnesses, some very elegant with Patent Pads and Blinds to match.

All kinds of Plated HARNESSES made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather.

Bridles, Martingales, Halters, Valises, Portmanteaus, Post and Saddle Bags, Cartridge Boxes and Belts and all kinds of Equipments, and an assortment of WHIPS.

The above articles will be sold cheap for CASH, country produce or on approved credit.

Old Harnesses and Harnesses repaired on the shortest notice.

Gardiner, June 25, 1834.

NEW FALL & WINTER

GOODS.

SAMUEL CROWELL, TAILOR, informs his customers and the public, that he has removed from his old stand to the east part of the building recently occupied by Benjamin Shaw, where he continues to carry on the business of his trade as usual in all its branches. A full and complete supply of FALL and WINTER GOODS has just been received by him from Boston which were all selected by himself and which he can safely recommend to those who may feel disposed to patronize him, as of the first quality and fashion. He pledges himself, that no pains shall be wanting on his part to give complete satisfaction to all who call on him, and confidently hopes by strict attention to business, and the accommodation of his customers, to merit a continuance of their patronage.

Among his selection are the following—
Black, blue, brown, olive, green, Adelaide, dahlia, and Oxford colored BROADCLOTHS.
Black, blue, lavender, drab and striped CASSIMERES.
German Goats hair CAMELHATS.

Also a general assortment of the most fashionable FETTINGS, together with Trimmings of all kinds. He keeps constantly on hand a good assortment of READY MADE CLOTHING, and will sell all the above articles cheap for Cash.

Gardiner, 6th November, 1834.

STIMPSON'S

CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates, are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primæ, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any case of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for seamen, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper. I beg to inform men should never put their health in the hands of a Physician, who will not recommend to them to use regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

PORTLAND, ME. October, 1833.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

THOMASTON, Jan. 21, 1834.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who have to sea.

THOMASTON, Jan. 11, 1836.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendence.

General Agents for the sale of these Pills in Kennebec, JAMES BOWMAN, Gardiner; T. B. Merriell, Hallowell, and W. H. Stevens, Pittsford.

Jan. 28, 1835.

FOR SALE OR TO LET.

THAT well known establishment, called the "Ramsdell Place," situated at BOWMAN'S POINT in Gardiner is now offered for sale. The premises consist of Twenty one acres of large LAND under a high state of cultivation, with a large HOUSE and OUT BUILDINGS. It is upon the banks of Kennebec River within 3-4ths of a mile of the centre of Gardiner Village; and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to ENOCH MARSHALL near the premises or to the subscriber in Bangor.

September 15, 1834.

SAMUEL RAMSDELL.

6m. *38

HOUSE FOR SALE.

THE Subscriber offers for sale his DWELLING HOUSE, situated in Gardiner Village. To citizens of this Village no description is needed, but if any person elsewhere, wishes to purchase a pleasant residence in the flourishing village of Gardiner, he may rest assured, none more pleasantly and conveniently situated can be found here. The house is two stories, with an ell, wood-shed and stable attached. It commands a beautiful view of the river for two miles, with all the wharves on both sides and at Bowman's Point. The lot contains about 3-4ths of an acre and is situated upon two streets, and all the stages pass by it every day.

The premises will be sold at a great bargain, as the subscriber contemplates a change in his business which may require a change of residence.

N. B. THE FURNITURE, or such portions of it as may be wanted, will also be sold to the purchaser of the house, if desired.

GARDINER, 1835.

THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.; next and previous thereto will be at once interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

THE TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital as any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such sureties as the corporation shall think suitable."

The officers are—

ROBERT H. GARDINER, President.

TRUSTEES.
Peter Grant, Esq., Hon. George Evans,
Edward Swan, Esq., Alfred G. Litchow, Esq.,
Arthur Berry, Esq., Mr. Henry B. Hoskins,
Capt. Enoch Jewett, Mr. Henry Bowman,
Mr. Richard Clay, Capt. Jacob Davis,
Rev. Dennis Ryan, Geo. W. Barchelder, Esq.,

ANSEL CLARK, Treasurer,
H. B. HOSKINS, Secretary.
Gardiner, July 3, 1834.

J. M. CROOKER,

WATERVILLE.

HAS just received from Boston, an assortment of **Universalist Books**, which he will sell at Boston prices, among which are the following:

Paige's Selections
Smith on Divine Government
Ballou on the Parables
Rayner's Lectures
Ballou's Examination
Modern History of Universalism
Ballou's 2d Inquiry
Winchester's Dialogues
Life of Murray
Hutchinson's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest news from Three Worlds
Christian Universalist
Danters Discussion
Convention Sermons
Cobb's Sermons
Reply to Hawes
Appeal to the Public
1st Vol. Universalist
Ballou's Examination of Channing
Universalist Hymn Books
An assortment of Tracts.
Waterville, May 31, 1834.

28

FEATHERS

JUST received and for sale by
GREEN & WARREN.

July 2, 1834.

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RACE WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately.

H. B. HOSKINS, Agent.

Gardiner, June 20, 1834.

NOTICE.

THOSE indebted to the late firm of JOSEPH D. LORD & CO. who wish to settle with the subscriber in person, to whom all such accounts are assigned, can do so by calling at the Store of BENJ. F. MELVIN in Hallowell. Said accounts embrace from January 1, 1833, to July 1, 1834.

JOSEPH D. LORD.

January 9, 1835.

COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & Co. is this day dissolved, and all business of said firm will be settled by S. O. Bradstreet, who is duly authorized to settle the same.

S. O. BRADSTREET,
R. H. GARDINER, JR. for late firm
TOBEY & GARDINER.

Gardiner, October 29, 1834.

SCHOOL BOOKS & STATIONERY.

JUST received and for sale by WM. PALMER, a complete assortment of School Books and Stationery which will be sold at the lowest prices.

47m

Lumber Dealers, Take Notice.

TWO first rate SHINGLE MACHINES made by an experienced workman and warranted to do as good work as any in use if rightly managed, are offered low to close a concern. For further particulars apply to JAMES G. DONNELL of Gardiner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass.

SAMUEL BOYDEN.

February 24, 1835.

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PRINTING of all kinds executed on the most

reasonable terms at this Office.